

The American Friend

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Which Way Is Ahead?

An Editorial

Executive Committee Meets

A Symposium

Missions Face a Troubled World

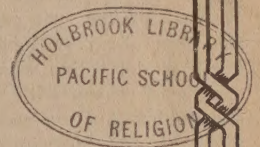
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The Sunday School Lesson in the Business of Living

Provided by the Board on Christian Education—Edited by Percy M. Thomas

For May 30—Peter's Counsel to Scattered Christians

(I Peter 1:1; 2:11-25)

CHRISTIAN LIVING

"How to be good without trying" was the intriguing title of one of Fosdick's sermons, and when you studied over his central idea you felt he had something worth while. The text is forgotten, but it may have been, "as a man thinketh in his heart, so is he." The secret of Christian living is the continuous thinking of good thoughts; the refusal to think bad ones. Surely you can control what you think about—or can you? There actually seem to be some people who cannot decide what their minds shall concentrate on and what they shall reject. Two of us adults spent a long time talking with a boy about the danger of his thoughts. We insisted that you can think "lustful" thoughts about so long and then they begin to determine what one does. We sought to reason with the boy and persuade him—but we were not successful and that lad is now in a state institution because of the very thing we feared. Many a loafing place or foul mouthed adult can handicap a person for life. And there is only one rule to follow—"overcome evil with good," compel your mind to think on good things—things which are true, honest, just, pure, lovely, of good report; things of virtue and things which praise others, not find fault. The secret of Christian living is Christian thinking.

Friends do not agree entirely with Peter when he says "be subject to every ordinance of man for the Lord's sake." If Peter became a martyr, it undoubtedly was because he too refused to be subject to one or more of the ordinances of Nero or some other ancient dictator. Peter gives the reason why he recommends this—that by godly living the early Christian may refute the charges of "ignorant and foolish men." Paul said, "let not your good be evil spoken of." No doubt he had the same thing in mind. A Christian can live a moral, clean life and still not avoid all the things which appear to be evil. The Christian is free to do good and live righteously, but never to "cloak his wickedness" under the guise of Christianity. The four freedoms of 1943 can be the starting place for spreading love all over the earth, or they can be the selfish end for which we live.

Peter was afraid of the abuse of the "new freedom" of the Christian; just as early Friends feared the new freedom from various church ordinances and ritual. Whether in church, state or home, we must learn to use our freedom. Someone said, "your freedom ends where my nose begins." The Christian's freedom ends before that; it ends where spiritual harm might be done. Thus we dare not even dislike our fellow-man lest he sense it, and then our "good would be evil spoken of." There is no limit on how high the Christian may go in his freedom, but he is not free to sink into the mire of "sexual vice, impurity, indecency, idolatry, astrology, quarreling, strife, jealousy, fits of temper, rivalry, scheming, party spirit, envy, drinking, wild parties and the like." Interesting, isn't it, that Paul put "astrology" in the list. Adult Americans spent more than an average of two dollars each on astrologers and soothsayers last year. Since you and I didn't spend our two dollars, there must be a lot of Americans who spent much more. And its all pure bunk as well as anti-Christian. Faith put in a medium or in astrology cannot be put in the Lord.

"When he suffered, threatened not." There was no bitterness nor hatred about Jesus. He left the matter of vengeance to the Lord and even then asked mercy for those who opposed and abused Him.

MILTON H. HADLEY.

For June 6—Peter Comforts Persecuted Christians

(I Peter 3:13-17; 4:12-16; 5:6-10)

FAITHFUL UNTO DEATH

"In old Chinese art, there is just one outstanding subject, perhaps a flower, on a scroll. Everything else in the picture is subordinated to that one beautiful thing. An integrated (a Friend would have written, 'a simple') life is like that. What is that one flower? As I see it now, it is the will of God. But to know His will, and to do it calls for absolute sincerity, absolute honesty with oneself, and it means using one's mind to the best of one's ability." In this article Madame Chiang Kai-shek tells of her mother's prayers, for they were not efforts to persuade the Lord to accept the desires and decisions of humans, including her own children. No, Madame Soong sought

through prayer to know the will of God. So when Peter writes, "if the will of God should so will," he finds a ready response in the life of a remarkable Chinese mother and daughter. Of course they are not American, so may be able more readily to accept the decision of the Lord—even if they didn't make it. Our problem is to be content when the Lord makes the decision, and it goes against our wishes.

When Peter writes "neither be troubled" he is emphasizing the thought of Christ, "be not anxious for the morrow." There is only one word in common use which describes this in the writer's opinion. That is "worry." Just how much can a person "worry" and still be Christian? We can't answer that, but isn't worry the opposite of faith? Worry is fear in action; faith is belief and trust in action. Madame Chiang closes her article with these sentences, "at this time of writing, I am with my husband in the heart of the bandit area. Constantly exposed to dangers, I am unafraid. I know that nothing can happen either to the General or to me till our work is done. After that, what does it matter." There's the strength of Christian character in those sentences to keep one "faithful unto death."

Christ never promised any Christian freedom from trouble, but He did promise strength to be victorious over trouble. The Christians as Peter wrote must have been having unusual trouble since he calls it "the fiery trial among you." It must have been worse than just being in prison—such as some hundreds of C. O.'s are today (the total undoubtedly is in the thousands.) It may have been the final persecution for Peter and others. But they were suffering because of their Christian faithfulness—not because they were murderers, thieves nor even because they interfered with other people's affairs. Let none of you get in trouble because you meddle in other people's business. You may get in trouble—that's not so important. The cause of your being in trouble is the thing that counts. If its because you are following the will of God as He has shed light on your path—do the will of God, even if it causes you to refuse to register while all about you others of your denomination are registering. Sure, your friends will criticise you; but the will of God is more important than friends. And your friends do not have your conscience within them; they may not even have the Divine Light lighting the same portion of path that you do. What the will of God lights for you, depends on where you are. "If you are reproached for the name of Christ, blessed are you; because the Spirit of God resteth upon you." If doing the will of God gets

(Continued on page 206)

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Which Way Is Ahead?

IN the ebb and flow of the ongoing spiritual life of mankind, there are times when it is hard to know whether we are going forward or backward. There may be a wide variety of views, furthermore, as to what is real progress. There is no doubt but that this business of progress or getting ahead is an almost universal interest and concern. Who wants to remain always where he is? There is need for serious thinking on the disturbing question, Which way is ahead?

PROGRESS MAY BE BACKWARD

Our attention has been called to the case of the prodigal son, in the parable given by Jesus. When he had wandered away from home, the way ahead for him was backward toward home. When we come to any dead-end in the road, the way ahead then is not to keep going on. A cursory review of history will show that progress is never smooth, uniform, and on a straight line. Both the ebb and the flow are seen in the picture. In the struggle of the human organism against certain diseases, sometimes a worse stage is the prelude to final recovery. Much of our modern culture seems to fall in the category of the prodigal son status. If true, the way ahead must be the way back "home" to the simpler, home-like, spiritual values that we have left behind.

THE WAY OF A LIVING RELIGION

For a long time Friends have been saying that religion must not be divorced from life. There has been a continuous protest against an unfortunate cleavage between the "sacred" and the "secular." Too often "to follow a sacred calling" has meant to be a preacher, a priest, or a missionary. The need is to make all vocations sacred that can be followed with Christian purpose. Instead of pulling the sacred down to the secular, we must lift the so-called secular to the sacred level. We cannot go upstairs to be holy, and then come downstairs to live our lives in the every-day world.

"Life's common deeds build all the saints have thought."

Our challenging task is to unify life on the spiritual level. Whether or not the world follows us now in our efforts to "seek first the Kingdom of God and his righteousness," it will certainly sometime see that this is really the way ahead.

CREATIVE SPRINGS OF INSPIRATION

We will not get ahead on the old resources. "We cannot go further until we go deeper," observes E. Stanley Jones. The new streamlined vehicles in the air and on the land could not operate with the old-style motors and the fuels of earlier times. A Christian religion which is a Christian way of life will not be realized without new sources of great inspiration. The days of inspiration must not be over. God can still speak in the souls of men if we will only give Him a chance. It is possible to stick too much to stereotyped ways of worship. The essential thing is to find the living springs. In private meditation, in family devotions, in the corporate worship of the Meeting, we can find the creative springs. "Let us no longer judge one another" in matters of modes and methods. We can test our own way of worship for its fruits in progressive spiritual living, and we can strengthen it where it best serves us.

LARGER AREAS OF FELLOWSHIP

Certainly the way ahead will be the way of enlarging, rather than contracting, areas of fellowship. If we go ahead, we shall go ahead together, not in isolation and individualism. Bridges of understanding, goodwill, and cooperation will have to be built over the chasms that divide and separate. After the last gun has been fired in this global conflict, when the people of the earth are weary of carnage and destruction, and when the statesmen sit down to chart out new courses for the future, an important step then would be a definite decision to live and work together.

But individually we can start now to enlarge our circle of fellowship until it includes some one who does not agree with us theologically or politically, some one who lives "on the other side of the tracks," or some one with another color of skin.

THE "OPEN-SESAME" OF SERVICE

The magical word which opened the door of the robbers' den in the tale of "Ali Baba and the Forty Thieves," in the *Arabian Nights*, was "Open Sesame!" Today however our words often fail to convince. Our doctrines are never adequate nor final to convey all the Truth. When we are most misunderstood, it is because of our words. All words and languages are only symbols of ideas. When

language is most misunderstood is when people get only the words. To see primarily the words in the Bible, for instance, is to do it a grave injustice. It is a great day for us when we come to see beyond the words to the ideas and Spirit back of the words. "The letter killeth, but the Spirit giveth life," wrote Paul.

There is, however, one kind of expression that is not so easily misunderstood. When spirit is clothed in flesh, when thought issues in deeds, and when life expresses itself in service, then are we getting somewhere. If Jesus ever made sacraments of any acts, certainly one of the greatest was the act of washing his disciples' feet. And he did it to teach the glory

of sacrificial service. There are many things today that Friends cannot do. Many doors seem shut before us. Which way is ahead? Of one thing we can be sure, the practice of Christian service will not be wholly misunderstood. It will win a way into the hearts of the world. Before it, doors will open.

Among the many "signs of new life" (to use the subject of Murray Kenworthy's editorial in the last issue) might be mentioned the forward look which characterized the recent sessions of the Board meetings. There were manifestations of new life. There were indications that we as a Society are endeavoring to face ahead.

J. R. F.

Annual Meeting of the Executive Committee

Quaker Hill, April 20, 21

A Visitor's Impressions

BY LILLIAN WHITE SHEPARD

I WAS definitely excited over the invitation as a member of the Central Office staff to attend as a visitor the Annual Meeting of the Executive Committee of the Five Years Meeting. I do not know how the Yank felt at the court of King Arthur, but I felt especially privileged and keenly interested to be invited to sit in with this important body. Here was the controlling brain of the Five Years Meeting in action! As a two-year-old Quaker, I am still romantic and idealistic about the Quaker kind of business meeting and the people who have been chosen to represent a Society that seems so wonderful, that of the Friends.

I wound my way from the big Quaker Hill mansion across the field still soggy from recent snows and rains to Camp House, formerly used for Civilian Public Service, and now used for all kinds of meetings. I sat waiting for the Executive Committee to assemble after their noon rest.

Soon the members gathered and seated themselves around the U-shaped tables, Alvin T. Coate at the center, with his dreams for a great future for the Five Years Meeting, presiding in a business-like and kindly way, at his left, Percy M. Thomas, Quaker of Quakers, quiet and meditative in his concern for the spiritual welfare of the organization, and on his left Carolyn E. Cox, visiting stenographer, taking down minutes in shorthand. On the chairman's right sat James C. Matchett, a wizard at budgets, and next to him Nellie H. Markle with her level-headed suggestions, the only woman member of the Board present. Then Rufus M. Jones came next, sweet-spirited, and quietly jovial at the right times, and so on around. On the left sat Allen U. Tomlinson and Harley M. Moore (guest), neither of whom I had ever seen before, and coming from away off in California. There was Raymond Binford, Raymond E. Mendenhall, C. Clayton Terrell, Howard W. Cope, Lindley D. Clark, and William J. Sayers quoting scripture appropriately and amusingly, Errol T. Elliott and Charles F. Thomas representing the Board on Christian Education, and keen-thinking Charles M. Woodman, chairman of the Central Committee of the Executive Committee.

FRONTIERS

As I look back now at this nerve center of the Five Years Meeting, these people earnestly and in a business-like way

planning for the growth and expansion of our cooperative activities, I think also of the young Quakers at the periphery of the organization, boys in prisons and Civilian Public Service camps carrying the teachings of Quakerism to their logical conclusion, as they see them, and I cannot help but breathe a prayer that from the center to the edges of the circle, the Society of Friends may be united in adventuresome love for God and for their fellow men—working together to bring into existence the kind of world that Jesus foresaw and for which he so fervently prayed.

As the committee proceeded with reports and programs of various boards, I was impressed with the eagerness of each board to increase its services to the yearly meetings, and the desire of the Executive Committee to be fair in giving every interest its opportunity and the financial means to make that opportunity real. As they decided on appointing a special evangelist to preach his way across the Five Years Meeting with a special evangelistic committee to back him up, I could not help but hope that he would be re-enforced by little cells of people in every community who believed in the larger evangelism which means not only personal salvation, but the salvation of the world.

SECRET SESSION

The next afternoon the visitors were requested to remain at the main building while the Executive Committee went into "executive session" to elect an editor for THE AMERICAN FRIEND who should also be Secretary to the Executive Committee of the Five Years Meeting, taking the place of the late Walter Woodward. As we who were omitted sat around the snapping wood fire in the big, high-ceilinged room, I am sure that all of us were praying, because we felt the tremendous significance of the moment. As the hours wore away our seriousness gave way to sociability, and when after a two hour session the Committee came up from the cottage with their teeth chattering (since it seems the fire in the stove had gone out because the members of the Committee were concentrating so assiduously on their task) they found the staff gathered around the Chinese checker board playing the most galloping version of the game. The Committee was cold, but there was an expression of satisfaction because of the unity they had achieved.

The last evening was marked with the adopting of the budget for the increased program and consideration of

how such a budget should be raised. It was felt by the Committee that people throughout the eleven yearly meetings would rise to the situation and give generously when they were informed of the forward steps being planned to meet the need of new life to people everywhere—of those in foreign fields who are toiling long hours preaching the Gospel by word and deed, and those at home whose work it is to train others for the great task of bringing in the Kingdom of God.

The Executive Committee Meeting was over for 1943 and another year had begun. Would it mean more people living in fellowship with God and offering a hand to those at their side? This is the question which the thousands of people who compose the Five Years Meeting will answer.

Foreword

BY ALVIN T. COATE

THE Central Committee has been heartened by evidences of a great stirring in the minds of Friends in many places, evidences of a healthy dissatisfaction with our accomplishments and with a broadened sense of opportunity in our present disturbed hour. These evidences have encouraged the Central Committee to suggest a somewhat longer and perhaps a somewhat different kind of meeting.

As an illustration, it has been felt that we have not made use in these meetings as fully as we could do of the findings, the hopes and purposes of our departments and their specialists and you will note this departure from the more factual and routine program of the past.

UNITED WORK IS ON THE INCREASE

Our thanks are due the entire staff of the Central Offices, who have worked sacrificially through the year in trying circumstances. It can be reported that our membership appears more Five Years Meeting conscious than in the past; they communicate with the Central Office in larger volume and, we feel, more expectantly. On the other side of the equation, the offices are rendering cooperative help in larger volume, although admittedly still inadequately.

Two departments have attained notable strength and effective administration and look toward a larger program. These are Missions and Christian Education; others charged with the most vital issues languish from lack of support and staff. In this group are certainly the departments of Peace and Temperance.

The active workers in the field of Publications are meeting unprecedented difficulties from rising costs and labor turn-over, wiping out the slight operating margin formerly enjoyed except as to THE AMERICAN FRIEND. Both the Publication Board and the Christian Education Board will have special recommendations.

CHURCH EXTENSION A LIVE INTEREST

The time seems opportune for a more active and sustained effort in the area of Church extension, meaning the increase of membership and meetings and, of course even more, the deepening and strengthening of spiritual life and the more adequate understanding of our place as individuals in an overturning civilization. Admitting that these considerations are paramount, we can not escape the fact that we can not serve if we do not survive and this form of church extension should, we think, be attempted co-operatively with the constituent Yearly Meetings through their Superintendents and Secretaries. Already conferences

with the constituent Yearly Meetings on the general subject of Evangelism and Spiritual Life have been held and will continue.

THE WIDER RELATIONSHIPS

As we take our place more actively and definitely in the family of Christian groups and forces, the techniques of cooperation and inter-relation need to be studied. This study will involve, first, the relation of the Five Years Meeting to its own Yearly Meetings, but also its relation to other Friendly bodies and to inter-faith and on into the World Council of Churches.

Much of this procedure will have to be developed as occasion arises, but certain fundamental and abiding principles are apparent. Among these are that the organic structure of the Five Years Meeting and its family of Yearly Meetings may not be impaired or infringed upon without harm. All present day churches, including our own Society, have clothed themselves in corporate form; only in this capacity can they function in a modern environment and own and administer property and enterprises. In this form we set up organizations, appoint and finance committees, support full time specialists and going projects.

In American Quakerism the Yearly Meeting is the corporate unit possessing full, initial and final rights and powers; for the sake of greater effectiveness certain of them have delegated limited rights and duties to the Five Years Meeting. This delegated field we occupy with diligent scruple so that we do not trespass upon the organic functioning of the Yearly Meetings, who, together, are our legal superior.

As to the world at large, the Five Years Meeting acquires in its corporate capacity these delegated duties and powers of the constituent Yearly Meetings and must, in their behalf and for its own welfare, expect the acceptance of this preservation of organic integrity as a condition governing cooperative efforts with others.

The setting up within our boundaries by Friendly interests of detached and unrelated enterprises, however worthy of themselves, drains away our support, divides our allegiance and our strength and is a poor service to the enterprise.

HELP FOR PASTORAL LEADERSHIP

We ought also now to face more frankly than we have done, the question whether we recognize and assent to the permanence of the pastoral system within our constituent area, granting, of course, complete right of discretion and dissent to all meetings who do not feel the pastoral need. We employ pastors in such a majority of our constituent meetings that it is sheer evasion to go on allowing their inadequate support, and failing to aid them in their heroic efforts for more effective training and broadening concept.

To be all that a Friends minister ought to be without being more than he ought to be, is a skill of the highest rate. It was with the burden of this objective that the institution of Quaker Hill, where we now meet, was created. Its ownership and ultimate control is in a corporate foundation, composed solely and always of members of the Five Years Meeting who dedicate the physical institution, its staff and such aid as it can otherwise contribute to the welfare of the Society of Friends through the medium of the Five Years Meeting.

TOWARD MORE ADEQUATE SUPPORT

Finally, we observe that the Society of Friends does not receive by direct gift proportionate funds for their Kingdom purposes, notwithstanding the widely expressed confidence in us of non-Friends throughout America, and, indeed, throughout the world. This apparent hesitancy may

be due, in large part, to our lack of a recognized financial depository. It may be well for this body to consider the wisdom of setting up a fiduciary trust, empowered and qualified to receive and administer bequests, gifts and trusts within the framework of Friendly enterprises.

An incident illustrating our financial unpreparedness recently occurred when a member of one Yearly Meeting desiring to aid an institution of another Yearly Meeting found it advisable to lodge his gift for continuing administration with the trustees of a third Yearly Meeting who seemed to him more experienced and more adequately organized. There is a growing conviction that this Body owes a duty to the public to provide and maintain with the highest degree of security and skill a medium for the protection and administration of all such gifts intended for the benefit of any Friendly institution and enterprise.

These matters and others will be laid before you in the successive sessions and we shall hope to be conscious throughout these periods of the guidance and approval of our Leader.

A Call for Renewed Life

A Speech By RUFUS M. JONES

IN one of the greatest chapters of St. Paul's Epistle to the Corinthians which we call his first letter, he said, "There is one glory of the sun, another glory of the moon, another glory of the stars, and one star differs from another star in glory." He was thinking then of the resurrection of the dead and the future life and the way in which we pass from one stage to the next higher one. But the thing I want to emphasize in relation to this great passage is that it applies to the different sections of the Christian church, and it applies to the different parts of Quakerism. We do not have the same kind of Quakerism in every field. There has never been a prevailing type of Quakerism. George Fox's type was very different—almost totally different from George Keith's. John Perrot's was entirely unique, and I should not want anybody's to be like it. The kind of Quakerism which was carried on in the eighteenth century was entirely different from the kinds which flourished later. In the seventies and eighties there came a period which I distinctly remember—a marked change from anything anyone knew in the eighteenth century.

WE MUST EXPECT VARIETY

We have a great many types, and we must be reconciled to it. It is fortunate that we have; but we must be extremely careful that we do not infer that any one of them is any more perfect than any other. One of our great troubles has been infallibility of minds. An Archbishop in the Catholic church once said, "In our church the Pope alone is infallible, but in your Quaker meetings everyone of you is infallible!" That has been the cause of separations, and it will always be a tragedy. But if we are ready to realize that it is in the divine Providence that there are changeable variations and that no one has carried on the principal type, we can work together. The variations are due to life process, and that was what Paul was thinking about. In the life process there is variation. Paul could have used biology to further illustrate this belief, had he known biology. No two lives are alike, and no two faces are alike, thank God! We should stop saying that one is the right one and that all the others are wrong ones. Probably all have their excellent function in their world. But the everlasting thing which must concern us is the absolute necessity of a spiritual revival. The entire church of Christ has got to

have a revival. It is what we need most in the world today. Everywhere I go the youth are aquiver for spiritual leadership. We have been through a trying period of materialistic science. The youth have been queered by the teaching they have received. You cannot have life that is adequate unless you have spiritual realities. Without them life is blighted. If we are not careful we shall not have any successors. We ought to see to it that there is spiritual succession to the group here, and that means that we must be intensely aware of our needs.

The fact that the numbers of Quakers are declining is not of first importance. My own Yearly Meeting of New England is declining every year. But last year 150 youth came to New England Yearly Meeting, and there is a great interest and enthusiasm among them.

NURTURE IN THE HOME

One of the most important things to think about is the spiritual life of the family. We have got to make our plans for the recovery of the spiritual life of the home. Every single section of American Quakerism must be revived and refreshed.

My Aunt Sibyl Jones came to Indiana Yearly Meeting in 1860 with a minute, and she had a concern for the youth. She laid it before the yearly meeting. One hundred persons took part in the meeting that day. Most of them had never spoken before in their lives. They became leaders in their meetings after that.

A few persons set on fire now can be like Sampson's foxes with fire brands between their tails. You cannot do this work unless you are kindled. One of the greatest troubles with our present world is that persons have lost all enthusiasm for moral destiny. You cannot have a great world with the idea that you are not anything but curiously carved pieces of the earth's crust. Millions of people are living on that thin type of life. A man went from Boston and bought a farm in Maine. He started farming without knowing anything about it. One day his neighbors found him feeding his cow milk, and they questioned him about it. He replied, "It looked so thin I thought I'd run it through again." So many people have no idea of what life should be. We ought to have an interpretation of what life meant to the Friends of the first period. We have always had a great group of Quakers that have kept that faith and have interpreted it to their homes. We must enlarge that. It cannot be done except by taking it to where people are. We have got to send out interpreters who will go out not to emphasize one type of Quakerism over the others, but to build the souls of men and get spiritual greatness into the lives of Friends.

MUCH IS EXPECTED OF FRIENDS

You all know that the world has turned to us. No one can explain it. Leopold Stokowski gave "The Passion of St. Matthew" entirely for the benefit of the Service Committee. We did not suggest it. Stokowski himself suggested it. Fifteen thousand dollars came in. Everybody in New York heard about it. Things like that are continually happening. Everywhere you go people say, "Let the Quakers do it." The result is that here we are, a feeble group. We have not yet found ourselves. The door is opening. If we had the leadership and the talent, we could do for the people of America what we have done for the hungry children. The Service Committee has got to plan the technique for reconstruction, but the other is even more important, and there is no other group more concerned than this group right here.

I don't want what I am saying today just to stop with words. We have got to get beyond words, and set motions going that will reach the hearts of our own people first, and

then widen out the circle to our communities and operate there. And there is no reason why we should not double our own membership. Phillips Brooks said one day, "Give me one hundred men who have the spiritual quality of three men I know, and we will win the whole of Boston." When George Fox died, there were 60,000 Quakers in England. There was terrible persecution, but despite the persecution the Society of Friends grew. It can be done again. We have got to see that we get hold of our youth and turn them loose on this great task. I know that as soon as we do this the world will begin to change. Three thousand people have joined the Wider Quaker Fellowship, but this is just a stopgap and is not good enough. We must have a profound spiritual awakening on evangelistic lines. We have got to get people's lives changed. We have got to get down to that deep life and we have got to find leaders who can use power.

There were thirty million Christians when Constantine was converted in 325 A. D. "And the lamb made war with the beast and overcame him," as told in the Bible, means that the beast was the Roman Empire and the lamb was Christianity. The reason Constantine became a Christian was that he had to. The Empire went Christian before he did. It can be done again, and it is more important to do it in America than in the Roman Empire.

Dedication of Life and Property

BY PERCY M. THOMAS

WHATEVER of importance was accomplished in the annual gathering of the Executive Committee in 1943, nothing overshadowed the sincere attempt to answer the hope and request from every quarter that all help possible be given to local meetings to meet the need for the deepening of the spiritual life of the members.

Three definite actions were taken to meet this insistent request:

First, there is to be a continuation of the move of the Central Committee in holding additional conferences on Evangelism.

Second, in cooperation with the Service Committee, W. O. Mendenhall is to be released for a preaching ministry among Friends.

Third, the Central Committee, with some additional Friends to be chosen, will form a Commission on Evangelism to have direction of the suggested plan of action.

The Board on Christian Education for some time has felt the need for the employment of a full-time secretary for Young People's activities. To answer this urgent need, Charles F. Thomas, former pastor of the meeting in Des Moines, Iowa, has been employed to work under the Board on Christian Education.

As we listened to the report of the Mission Board, as presented by the Secretary, Merle L. Davis, every person was thrilled to learn of the dedication of young, trained leaders who are ready to go to the field just as soon as some on the field, whose furloughs are long overdue, can be brought home and the new ones can get transportation.

It was a step of faith for the Committee to include an additional amount in the budget to make all this proposed service possible. And yet, would the members of the Five Years Meeting have been satisfied had the Committee done less?

The amount of money necessary to enable the Boards to go forward with the proposed work for the coming year is as follows:

Missionary Board	\$50,500
Board on Christian Education.....	9,000
Peace Board	3,600
Aged Ministers and Missionaries.....	2,000
Board on Public Morals.....	1,200
Board of Education.....	500
Cooperative Fund	8,846
Emergency	354
	\$76,000

One item, the cooperative fund, may call for some word of explanation. Within this item is included an appropriation for the promoting of evangelistic work, also for the work of the Stewardship Committee and the newly formed Committee on Social Order. There is also included in the same fund the salary for the promotional secretary, Percy M. Thomas, and the salary and travel expense for W. O. Mendenhall.

If it were possible for us to think of the figures as shown above as representing life, it would seem that the whole budget should take on new meaning and significance. Seventy thousand people in eleven yearly meetings working together to extend the Kingdom of Christ! One portion is not secular and another sacred, for the gift of money can be just as devotional as the consecration of any life to the ministry or on the foreign field. When we realize that this budget represents only a little more than the giving of \$1 per member, it seems extremely small. Viewed in this light, it would not seem probable that any one would feel that the above askings are too great.

It should not be forgotten that this total amount of \$76,000 is considerably more than has been contributed in recent years. However, the records show that at one time during the past twenty years there was more than \$150,000 given for the work in one year. If we did it then we can do it again. Let us seriously ask ourselves the question, is our consecration complete if we do less than that which is outlined by the Committee for the coming year?

My Soul In the Watch-Tower

My soul in the watch-tower
Watches and waits for me,
Looks for me, list'ning and yearning,
Yearning to point the way, guides me
Every step of the earth-way, the Christ-way, the Truth-way.
Soul, I'll go with thee, Oh show me this way!

My soul in the watch-tower
Fears not the phantoms of doubts and misgivings,
Brushes the tears away, bring back the smile again,
Lights up the pathway, shows me the joy-way,
Bids me forgive and forbear with the earth-ways.
Soul, I'll go with thee, Oh light me the way!

My soul in the watch-tower
Lifts when I stumble, firm with her hand in mine,
Nods in encouragement, leading me truthward,
Onward and forward and upward and soulward,
Holding the torch Inspiration before me.
Soul, I'll go with thee, Oh guide me this day!

ALICE HOWE STEARNS.

Christian Education Enlarges Its Service

Report of Annual Meeting of the Board

FRIENDS have probably been wondering what happened at the annual meeting of the Board on Christian Education which occurred the second week of April. I think we are quite correct in saying that this year's meeting marked definite forward steps in the work of the Five Years Meeting Board on Christian Education for its constituency.

The Board meeting was held at Quaker Hill, April 13-17. Gathered around the tables in the spacious Camp House or Assembly Room with those near the stove too hot and those farthest from the stove too cool, and snow flying outside, representatives from seven yearly meetings worked and prayed together for the advancement of the Kingdom of God by the cherishing and guiding of growing persons.

A NEW SECRETARY FOR YOUNG FRIENDS

The first forward step was the addition to the Board's staff of Charles F. Thomas as Secretary of Young Friends Work. The Board has been feeling for some time a deep concern for the welfare of our youth. On them, perhaps, more heavily than on any age, these cruel days bear down. Whatever comfort and guidance we can offer them in choosing the right course we are eager to do. The Board feels assured that Charles Thomas can contribute definitely at this point because of his own earnestness and devotion as well as his familiarity with youth work. His work as full time member of the staff began May 1. His office is in "the cottage" back of the Friends Central Offices. His address will be 101 South Eighth Street, Richmond, Indiana.

THE BOARD PUTS OUT ITS FIRST BOOK

The Board is happy because it is soon to issue the largest publication it has put out so far aside from Sunday school periodicals. This is *Quaker Meditations*, edited by Cecil E. Haworth, chairman of the Christian Home Life Department. It is being published by the Friends Publication Board. This book, though originally projected for family meditations, will, we feel, find many uses. It will be a rich mine of stimulating worship material for young people's groups, mid-week meetings, and private devotions as well as for family worship. It is to sell at the small price of twenty-five cents.

The Board spent time in evaluating the eight publications which it has the responsibility of editing. There seemed

to be a general feeling that these publications had reached a new high in Friendly content. People are particularly happy over the series of Quaker lessons in the *Penn Adult Quarterly* which have been arranged by James R. Furbay, chairman of the Adult Department. To insure a continuation of this quality in publications the Board asked for money in its budget to provide full time secretarial assistance to its editor. We are eager that more meetings should use all of our publications. We feel it particularly important at this time when we see other Sunday School publications paying homage to the God of war.

Nellie H. Markle, chairman of the Children's Department, attracted our attention to the needs of children in these war days. They are being neglected for other interests, and yet they need love and care more these days than ever before. The Board was united in recommending to meetings that they provide alone, or in cooperation with other churches, vacation schools for children, calling on mothers to staff such summer schools where younger people had other jobs and could not be secured. This is our opportunity for real Quaker service.

ADVANCE DEPENDS UPON TEACHERS

The Board considered the progress it had made in the Friends Christian Education Advance which was initiated last summer. It had been our hope that last year would be a year in which meetings would take stock of whether they were adequately meeting needs of their youth and communities in the way of Christian education. The Board decided that the specific aim for this year's Advance should be the discovery and development of good teachers. As Errol T. Elliott, our chairman, said, "This should be a teacher's year." Definite steps to this end were planned which will be announced later when details are worked through. Meanwhile we hope every meeting will be considering ways and means of stimulating spiritual growth of their Sunday school teachers. Marie Cassell, chairman of Leadership education is issuing a leaflet containing a plan for turning one quarter of regular Bible class work into a teacher training course.

The Board with one accord felt the necessity of having teachers with a passion for souls, teachers who were not teaching quarterlies but children, trying to save them for the Kingdom of God. It was recognized also that teach-

ing method is not limited to skills such as story telling, discussion leading, and forceful presentations, important as these are, but that the major method is one of concern for people and fellowship. One of the definitions given was, "We can teach people we know the things we have experienced by work that we share." (Adelaide T. Case). Another was, "To teach is to arrange opportunities to act." (Walter Homan). Another definition also quoted was, "Teaching is fellow traveling." (John W. Artmen). Pestalozzi's statement might well have been cited "The essential principle of education is not teaching, it is love." The Board felt that youth and others must be challenged to the greatest task that anyone could ask, that of teaching religion. "Higher than every painter, higher than every sculptor, and than all other artists do I regard him who is skilled in the art of forming the soul life of children." (Chrysostom).

EVERY YEARLY MEETING REPRESENTED

Those present at the meeting of the Board on Christian Education were: Errol T. Elliott, chairman; R. Furnas Trueblood, vice-chairman, Cecil E. Haworth, chairman of the Christian Home Life Department; M. Marie Cassell, chairman of the Leadership Education Department; James R. Furbay, chairman of the Adult Department; Charles F. Thomas, chairman of the Youth Department; Nellie H. Markle, chairman of the Children's Department; James R. Stein and Grace Blackburn of Baltimore Yearly Meeting; Kenneth Pickering of Indiana Yearly Meeting; Marcus Kendall and Elmer Brown of Western Yearly Meeting; Harold Tollefson of New England Yearly Meeting; Lawrence Tatum of Iowa Yearly Meeting; Katharine E. Cook of New York Yearly Meeting; Wendell Farr and Robert Terrell of Wilmington Yearly Meeting; and Helen Binford of North Carolina Yearly Meeting. Ex-officio members were Lillian White Shepard and Percy M. Thomas. Alternates were: Charles Lampman of California Yearly Meeting; and Esther Turner of Nebraska Yearly Meeting. Those present as daily guests were: Lucille Wood White of Baltimore Yearly Meeting; and Esther Stranahan of Iowa Yearly Meeting. Besides these, local people dropped in at some of the sessions.

The first two days of the meeting, the Board attended some of the sessions of the Mission Board's conference for pastors, feeling that the problems of

race and nationalism should be dealt with in the Christian education program of every local meeting. We profited greatly by the conference and our evaluation of it.

There was a special session for the pastors which was largely attended. At this session Orval Cox, Herbert Huffman and Grant Johnson told some of their thoughts about the pastor's responsibility for Christian education, and Percy M. Thomas spoke on the subject, "The Present and Future Place of the Board on Christian Education in the Work of the Five Years Meeting." He said, "The Board on Christian Education is the

vehicle upon which all our boards must ride. It is the road by which the message of all the boards of the Five Years Meeting must reach the children, youth and adults of the local meetings." He stressed the importance of Friendly literature, particularly since in some meetings all our teachers are not even Friends, and they need the help of literature with the Friendly slant. "Every preacher," he said, must realize that his sermon is not the most important thing for Sunday morning, but he can multiply his efforts twenty times by supplying his Sunday school with adequate teachers."

L. W. S.

Young Friends Work Expands

The Youth and Student Work Division of the Board has gone through a year of work that has been more or less a period of preparation for enlarged activities. During the summer of 1942 Canby Jones, accompanied part of the time by Charles F. Thomas, began a ministry to youth which involved contacts in eight of our Yearly Meetings. This visitation ministry laid the foundation for a greatly increased service to young Friends. This work was under the Five Years Meeting Executive Committee and the Board on Christian Education.

During the year a concern for a person to devote full time to young Friends work exercised our Board and other Boards of the Five Years Meeting. Consequently, steps were taken to secure such a person and a definite proposition for financing it through the Board on Christian Education was presented to the Executive Committee. The proposition met with hearty approval and the Board called Charles F. Thomas from active service as pastor of First Friends in Des Moines, Iowa, to become Secretary of Young Friends Work. He accepted and is now serving in this capacity.

Now that the Board has a Secretary of Young Friends Work we are looking forward to a gradually stronger and more permanent youth program among Friends. One of the first efforts will be to develop a denominational emphasis for building unity throughout the Five Years Meeting. This will include more significant use of our publications for young Friends. At present two publications are devoted to young people, the *Penn Weekly* and the *Penn Illustrated Quarterly*. The Christian Endeavor lessons are written by Friends and published in the *Penn Weekly*. The entire paper is devoted to young people. A portion of the paper is also devoted to comments and helps for the young peo-

ple's Sunday School lesson. Then, the *Penn Illustrated Quarterly* is definitely for the Youth classes in Sunday School.

In addition to these publications, study units and other materials prepared by, or suitable for Friends will be recommended and made available to youth groups. News letters and exchanges between Yearly Meetings will be fostered. Along with this use of printed materials it is expected that a more specific Five Years Meeting organization of Young Friends Work will take place, the details of which will be developed as the need and the means appear.

The work of the Secretary will include as a major responsibility considerable field work among the Yearly Meetings. This field work will encompass meeting with Young Friends boards and committees of the Yearly Meetings, attending conferences and camps, and other visitation and ministry in quarterly and local meetings as way opens and time permits. Also, it is intended that the Secretary will visit CPS camps and whenever possible meet with groups of Friends boys in Army camps. Whatever service can be rendered to the boys will depend upon cooperation and help of Friends in camp areas.

A continuous program of Leadership and Program Planning Conferences and Spiritual Retreats for young Friends will be carried out. Quaker Hill and similar places offer just the opportunities needed for this kind of leadership training. All in all we look forward with great expectancy. This is, we hope, the beginning of a new era in Young Friends Work.

C. F. T.

If all that unites us now as Americans is the threat of foreign danger, then beware of what will happen after the war is over.

—REV. R. W. SOCKMAN.

ESSENTIAL POINTS FOR A FIELD REPRESENTATIVE

BY WILLARD O. TRUEBLOOD

1. The Five Years Meeting needs a man in the field who is acquainted with Friends usages and customs, and who is a real Friend by conviction and conviction.

2. One who has a knowledge of, and sympathy with, the duties and opportunities of the pastor.

3. One who is tolerant toward all branches of Friends but who sees the rich and far flung opportunities of the Five Years Meeting.

4. One who is able to contact our colleges and touch young life and discover potential leaders for the church.

5. One who can be a contributing guest at Yearly Meeting sessions, but who also can go into the most remote centers, ministering and counseling in our smaller meetings.

6. One who has a passion to build up spiritually, and enlarge numerically, our Friends Meetings.

7. One who has a sense of the need for a well trained ministry, and is ever alert in cooperation with Yearly Meeting superintendents, to discover and guide young people in their education and into channels of service, both at home and abroad.

I feel that William O. Mendenhall is eminently qualified in all seven of the above points, and will easily find many other lines of service as a representative of the Five Years Meeting in the field.

La Habra, California.

HIS GLORY IS THE FULNESS

His glory is the fulness of the earth,
And every vibrant, lovely thing, from
birth,
Reveals our God to all who look and see.
His train awakes the rustling of each
tree,
The glowing orbs of night-time are his
eyes,
His gayest songs from downy chests
arise,
And gorgeous twilights are his works of
art.
His glory is the fulness of the earth,
And every vibrant, lovely thing, from
birth,
Reveals our God to all who've eyes to
see!

ROBERT S. LAWRENCE.

Yesterday has gone, and of tomorrow we cannot be sure, but right before us, looking us squarely in the face, are the opportunities of today.

The Mission Board Meets

By Ellen Davis

THE Board met as usual in the First Friends Meetinghouse, April 14-17, Howard W. Cope, chairman, presiding.

Worshipful music and reverent leadership during a brief devotional period at the beginning of the program each day directed the thoughts and the feelings of the group into a consciousness of the spiritual influences with which they were attempting to align themselves and which are the core not only of all mission work, but of all living of the highest type.

The administrative secretary, Merle L. Davis, in his annual report, turned the attention of the Board to the international scope of our work and the effect the war has had upon it. There are missionaries needing and awaiting the opportunity to come home for their furloughs while others here who have been preparing themselves to take the places thus vacated are awaiting the first possible chance to go overseas to their relief.

WE WORK IN A CONTRACTING WORLD

He emphasized the fact that because of modern means of communication people in different parts of the world know more about each other now than ever before and that the Christian cause in so-called non-Christian countries is being injured by unchristian practices in America. For example, as the black man in Africa learns of race-prejudice in America and others feel the pinch of some of our national economic policies, they are not so sure of the idealism of Christianity. "Our collective sins expressed through national policies and dominant attitudes may thwart the influence of the purest lives the Church can send to any country," he said. "For this reason the consideration of the problems of American life in their relation to the development of world Christianity is probably far more important than the average person realizes. For that reason we are to create public opinion on this very important subject."

WORKERS NEED FURLOUGHS

One of the chief concerns of the Board now is the need for funds to bring home from, and send to Africa and Palestine, about thirty persons as soon as travel is practical. The Board recommended that we need to make arrangements with the Yearly Meeting of Friends of New England for the employment of James A. Coney on a half-time basis from August 1943, to February 1944, in raising a special travel fund of not less than \$15,000 for this necessary travel of missionaries. The

special service which James A. Coney gave in Jamaica and among the Western Indians, as well as his presence in several yearly meetings last year, will make it possible also for him to make a valuable contribution to the enrichment of the spiritual life of the meetings throughout the Five Years Meeting and to promote their interest in a worldwide outlook.

In its customary democratic manner, the Board transacted an enormous amount of business.

The following Board members were present: Baltimore: Thomas W. Y. Clark, Mary H. Raiford; California: Harley M. Moore, Helen Walker; Indiana: Inez Napier, Charles M. Woodman; Iowa: Clarence Hinshaw, Bessie F. Collins; New England: Francis E. Wheeler; New York: Charles G. Cook; North Carolina: Howard Yow, Lena F. Ragan; Western: Mary C. Hadley, Sylvester Jones, Helen L. Woodard; Wilmington: Howard McKay, Virginia Peelle, Faith A. Terrell; Woman's Missionary Union: Dorothy Pitman, Amy J. Marvel; Associated Executive Committee of Friends on Indian Affairs: Ruthanna M. Simms; Members-at-large: A. Ward Applegate, Howard W. Cope, Albert L. Copeland, Elizabeth L. Hazard, Milo S. Hinckle, Murray S. Kenworthy, Richard R. Newby; Ex-officio: Louis B. Campbell, Ellen Davis, Merle L. Davis, Madge Smith, and Martha K. Tubesing.

PASTORAL WORK

The pastoral arrangements for the meetings in Jamaica required considerable attention of the Board. Due to the extra work falling upon Harry Wellons as a result of the consolidation of the five educational institutions at Highgate into the Friends Educational Council, of which he is principal, he found it necessary to discontinue his pastoral care of the Highgate Meeting. Realizing that it was going to be necessary for him to be relieved of this work, the Board has been looking during the past year for the proper person to serve as pastor of that meeting and superintendent of the yearly meeting. The Board made an appointment to this place subject to a satisfactory physical examination by our consulting physician. As soon as that is completed a further announcement will be made.

Kenneth B. M. Crooks, who has been serving as pastor at Seaside for the past two years, was recommended to serve in the same capacity for this next year.

Friends in Jamaica have been seeking to prepare additional young men for leadership in the meetings. An appropriation from the Board this year will make it possible for the Yearly Meeting to engage a young man who has desired to go into the ministry. During the past few years he has been teaching in a secondary school.

In Palestine, as in Jamaica, we have been seeking a person to relieve Edward Kelsey just as soon as travel is possible to that country. Here, also, the Board felt very fortunate in the appointment which it was able to make. This, too, is subject to a satisfactory physical examination, and will be announced later.

Francisco Estrello of Mexico has increasingly felt that his field of service was primarily that of Christian Education. Consequently, the Board approved the recommendation of the Executive Committee of Friends in Mexico that he be relieved of his pastoral responsibilities at Victoria so as to devote all his time to Christian Education in all of our meetings in that country. Another pastor is being sought for Victoria. Also, Friends in Mexico have recommended a man with seminary training for the pastoral work at Matehuala. The Board made the necessary appropriation for his salary and requested that the referees which he has furnished the Board be consulted and the recommendations be referred to the Executive Committee.

Until the proper person in Cuba is prepared for the pastoral work at Holguín, Cuba, Hiram Hilty will serve as the pastoral leader of that meeting. We are making it possible for a young man who is thinking of the ministry to continue his education in the Holguín School. The other meetings will be served by the same pastors who have been serving during the past year or more.

With the arrangements made this year, the pastoral care of the meetings in all our fields will be considerably more satisfactorily cared for than has been true for several past years.

EDUCATION

All of the major schools, out of a total of 382 schools under the direction of the Board, are in a better position this year than previously, except the two boarding schools in Africa. Due to a "tired heart" following a siege of influenza suffered by Everett Kellum, the Boys School at Kaimosi is considerably handicapped at the present time. To relieve this situation, the Board recommended that either Albert and Dorothy Ellis, who have already been appointed for educational work in Africa, or A. Willard Jones, who is under appointment for Palestine, be sent to Africa this summer or fall. Every effort possible will

be made to secure transportation and visas for whichever can go. This will depend upon a satisfactory release by the draft board.

Since Elizabeth Haviland left, Helen Ford has been serving as principal of the Girls Boarding School at Kaimosi. However, she is seriously needed at her home up north at Kitosh and has raised the question of closing the school in 1944 if it is not possible to send some one to relieve her by that time. Considering all that this will mean, the Board hopes that it will not be necessary to do so. If the Ellises are able to secure their release, they will live at Kaimosi and Dorothy will be able to serve as principal of the school.

The other principal schools in Palestine, Cuba, and Jamaica are prospering better than common. More students are enrolled in all of them. In Palestine the country is quieter, the students are calmer, better school work is being done, and bills are being paid more promptly. This is due to the fact that preceding the war the internal strife within the country created much more disturbance than exists at the present time.

In Cuba and Jamaica, although the schools have a larger enrollment, the economic conditions are at low ebb due to the restrictions on shipping. Kenneth B. M. Crooks was appointed as headmaster of Happy Grove School for three more years, subject to the approval of the Board of Managers in Jamaica. During the past two years that he has been there, he has laid the foundation for a greatly enlarged usefulness of the school. Harry and Esther Wellons were granted their furlough following five years of heavy work. They will return to this country sometime this summer.

MEDICAL

Only in Africa do we have a medical department. During 1942 that work was unusually heavy and was carried out under some adverse conditions. The shortage of one trained nurse makes the work especially heavy for the others. Also the cost of supplies and the difficulty of obtaining them have greatly increased. However, with very strict economy and by means of fees and some special donations, the financial balance has been kept at practically the same level as for the preceding year. During the last three years the fees of the hospital have increased about 400 per cent over the average for the preceding years. Those for 1942 being the highest for all time.

During the year 154 maternity cases were conducted, 185 operations performed, 2,027 in-patients were cared for in the hospital, and 24,807 out-patients treated at dispensaries outside the hospital.

The following statistics for 1942 will give some idea of the scope and complexity of the work of the Board.

Number of Americans under the employment of our Board...	45
Number of organized congregations under care of Board..	422
Number of members in those congregations	16,022
Number of day and boarding schools	382
Number of teachers employed in these	608

Number of pupils enrolled.....	28,616
Total income from these schools and churches	\$ 91,002
Total income of hospital in Africa	\$ 5,691
Number of maternity cases in hospital	154
Number of operations	185
Number of patients	2,027
Number of dispensary calls....	24,807
Number of buildings on all fields belonging to the Board.....	123
Estimated total valuation	\$379,876

Board on Public Morals

By Raymond E. Mendenhall

THE Board on Public Morals of the Five Years Meeting differs from the other boards in its membership and method of appointment. Members of the other boards are appointed by and represent the several yearly meetings. The Public Morals Board consists of five members only, and is appointed directly by the Five Years Meeting.

For some time the board has felt that the activities of the yearly meeting committees on public morals were in need of unification and the stimulation which flows from an exchange of views and methods. For two years funds have been husbanded to make possible such an exchange. On April 16-17 a meeting of the board was held in conference with the chairmen of the yearly meeting committees, who had been invited to Richmond as guests of the Board.

J. Perry Prather, pastor of the First Church of the Brethren in Dayton, Ohio, and vice-president of the Dayton Board of Education, spoke on "Progressive and Aggressive Methods of Meeting Moral Problems." Howard E. Hamlin, Supervisor of Health and Narcotics in the Ohio State Department of Education, presented his methods and experiences in giving instruction in narcotics in the public schools. H. Millard Jones, a member of the Board, discussed the new type of organization embodied in the United Temperance Movement of Minnesota, of which he is Youth and Educational Secretary. The chairman of the Board spoke on the problem of alcohol education in the colleges.

One session was given over to a report on methods of work employed in the different yearly meetings. The gathering was conceived primarily as one of discussion and counsel, and a findings committee consisting of H. Millard Jones, Frank L. Davies, of California, and Arthur Santmier, of New England, summarized the sense of the conference in a statement which recom-

mended an active program under the leadership of the Board.

Owing to the difficulty which the chairman has found in meeting requests for information, due to the press of his professional duties, and to the limited facilities at the central offices in Richmond for compiling temperance and similar data, it was decided that H. Millard Jones should serve the board as Information Secretary. Friends desiring information or literature in the public morals field should address H. Millard Jones at 204 Hodgson Building, Minneapolis, Minnesota.

He has ample facilities for finding facts in this field, as Educational Secretary of the United Temperance Movement of Minnesota, and editor of the *Spotlight*. He was also asked to assume responsibility for the preparation of material for THE AMERICAN FRIEND and other periodicals.

The conference expressed a desire for more space for our interests in THE AMERICAN FRIEND. The editor had approached the chairman of the Board before this concern was expressed, suggesting a special public morals issue in the near future. We hope that we may be able to keep a supply of suitable material in the editor's hands, under our amplified organization.

Another recommendation was that quarterly meeting institutes on alcohol and narcotic education be tried in each yearly meeting during the coming year. The board has experimented with such institutes in Wilmington and Indiana Yearly Meetings, and has found them very helpful.

The board was encouraged to work out a plan for a united voice for Friends in America on the liquor, tobacco and public morals problems. We are seeking new writers and speakers in these fields, and under the new arrangement, we hope to become a clearing house for literature, programs and methods.

The chairmen of yearly meeting committees who attended expressed themselves as being greatly helped and encouraged, and suggested an annual conference in which the Five Years Meeting Board and the yearly meeting committees might share expense.

The findings asked for a greatly increased share in the budget for the United Work of the Five Years Meeting, sufficient to make an increase of activity possible.

The conference went on record as strongly favoring a continuance of the quarterly temperance lesson in the Sun-

day School materials, believing that the present great increase in the liquor business, and the extreme emergency of these days demand a more careful educational program in this field rather than a diminished one.

In line with this, Raymond E. Mendenhall was encouraged to continue with his concern that adequate and reliable supplementary materials be assembled for distribution among the faculties of our higher institutions, in the expectation that alumni well informed on this subject will furnish a wise leadership for the future.

Conference on American Problems

By Ellen Davis

PRECEDING the Annual Board Meetings in Richmond, Indiana, in April, Friends gathered in a two-day conference called by the Mission Board on the subject of "Problems of American Life in the Development of World Christianity." Consideration of these matters is urgent because, in the changes which are taking place as a result of the present war, it is increasingly evident that certain problems in American life are going to have a very direct bearing upon the acceptance of Christianity by people of other countries. Since America has been the leader in the missionary enterprise of the world for the past fifty years, our country has been considered a Christian nation by those to whom representatives have gone. In many cases the people of other countries have looked to America with an exaggerated idea of our goodness. They have been conscious of the ideals of Christianity as taught by the church representatives from America but they have not been so conscious of our imperfections.

The war is revealing to people throughout the world some of these imperfections; it is also making some of them more acute.

If the Christian way of life is to be accepted by an increasing number of people throughout the world, it will be necessary for the American people to understand those problems in our life which are hindrances to the Christian way and then constructively eliminate them so as to make our practices come up to the standards of our faith.

For that purpose this conference was called primarily for pastors, church workers, and Board members.

The specific problems were: Our Interracial Problems: "How We Got Like This," and "What Are We Going to Do about It?"; Problems of Our Superiority

Attitude; and Our Problems of Nationalism: "The Christian Mission in the New Age."

We faced the fact that "ties between men grow more real in times of danger," that during war times perspective broadens beyond the bounds of nationalism while personal differences sink into insignificance, and that disillusionment following this war will be full of potentialities, for the kind of soil in which either fascism, nazism, and bolshevism may flourish or a greater mutual understanding among peoples may be developed. These observations led to a conviction of "the immediacy of putting our own house in order" and of the importance of moral undergirding to meet the needs of the present moment.

INTERRACIAL PROBLEM

Cleo Blackburn, Director of Flanner House—Negro social center in Indianapolis—in his quiet, convincing manner recounted his experiences and conclusions as he sought to share in the solution of the race problem. He exemplifies the tolerant, courteous, sensible attitude which he holds to be an integral part of the Christian solution of the race question. He believes that this is a psychological and not a biological problem and that if the conditioning in our attitudes toward each other could be eliminated there would no longer be any race problem. "It's simply a question of decency." There are fewer differences between the Negroes and the white Americans than there are among Negroes as a group and among white Americans as a group. Consequently, he suggested, Negroes should not be put into a distinct class; but it will require moral courage and willingness to shake ourselves out of our complacency to overcome these 300 years of conditioning.

Friends, he believes, merit the prestige

accorded them; they are "willing to stand up and be counted" for or against an issue. He thinks them strong in their memories but challenged their imagination in this complicated world of 1943. This comment, incidentally, may be a wholesome antidote to the very complimentary articles appearing in recent periodicals. Groups are, according to Blackburn, less articulate and less bold in stating their convictions than individuals are.

As a definite procedure for converting a bad situation into a constructive one, Cleo Blackburn suggested:

1. Face the situation frankly.
2. Accept all people on the basis of their worth.
3. Lift our thinking out of the realm of emotion into the realm of reason.
4. Seek opportunities to build fellowship between races.
5. Speak out our convictions.
6. Friends, accept the challenge to continue to stand as a group for the rights of free men and for decency.

The great improvement in the attitude of neighborliness among nations after the war will depend on what we are accomplishing among ourselves here and now. Here lies the implication for missions.

PROBLEMS OF NATIONALISM

Harold E. Fey, Field Editor of the *Christian Century* and at one time missionary in the Philippines, also felt that we must look to our own fences before we try to share beliefs and experiences with other peoples. He believes that in reality millions of persons in the United States are more devoted to the cult of nationalism than to Christianity, that nationalism is a necessary stage in the development of a nation, but that if we do not go beyond nationalism we shall go down in chaos. He emphasized the fact that in nationalism there are both good and evil. Nationalism has raised up the greatest nations of history, only to destroy them in colossal and bloody wars. The good of nationalism causes men to love the land of their birth, but the evil of it leads men to treat others as inferiors simply because they were born in some other country. Within the state nationalism develops equality, love, fraternity, liberty, unity, cooperation and many other good things; but between states it leads also to antipathy, egotism, lies, hate, prejudice, extreme pride, contention and war. It represents an advance over slavery, over the little petty city states and over feudalism, but it is inferior to the loyalty to all humanity under the Father, God. Christianity extends to all humanity the benefits which nationalism would limit to those within the national boundary lines.

In the development of civilization, we have come to realize that the individual does not have to hate his neighbor's family in order to love his own, that loyalty to the county in which a man lives does not require disloyalty to the adjoining county, nor does loyalty to the state imply disloyalty to the county or city in which we reside within that state. In fact, we have developed to the point where we realize that we show our greatest loyalty to our own little group by giving it security and freedom from the fear of outside aggression. Consequently, the wider the horizon of loyalty the greater will be the security of the unit. Right here nationalism and Christianity conflict. The true nationalist limits his loyalty to the boundaries of the nation, and thus endangers it; while the Christian extends that loyalty to all humanity and thus makes his own nation, as well as others, more secure.

Fey also declared that nationalism running rampant has led countries that have called themselves Christian into two major wars, thus bringing Christianity into disrepute. This has weakened the ties between younger churches in the East and older churches in the West. Missionaries will find this has raised a barrier between them and people of other nationalities, retarding progress toward mutual sympathy and understanding.

Harold Fey's recommendation for converting peoples from worship of the state to worship of God was fortified by certain considerations. There will be great disillusionment following World War II when people realize that the problems which led to the conflict still stand unanswered; when they become aware of the sickening total of world casualties; and when they hear the stories of injustices that will come out of China and India. Another revelation will come in man's sense of his need for spiritual anchorage—his longing for a cure for sick souls. This will bring an overwhelming opportunity for evangelism.

In the discussions that followed the address, the question was raised as to how we can be constructive during the period of disillusionment following the war. Harold Fey's proposal is that we make this the opportunity to agree upon a *magna charta* for a world that stands for freedom from famine and conscription, for freedom to have or not to have a faith, for freedom of the press. He suggested a course of demilitarization for all soldiers before demobilization, "for they can play an important part in working out a basis for a new world society." He recommended that we write letters to congressmen in Washington stating our attitude in regard to their vote for or against the renewal of

the reciprocal trade agreement act in June of this year. He closed his address with the question, "Shall we progress from nationalism into a world community by compulsion which means revolution, or shall we go forth in faith that 'we shall see the dawn' and by that faith help to evolve this new world community?"

NEW ENGLAND FRIENDS
EXPLORE A UNITED
YEARLY MEETING

BY DANIEL D. TEST, JR.

Almost one hundred years have gone by since Friends in New England "separated." Signs are becoming apparent that the various streams of Quakerism in New England will some day soon reach a common level in a single united Yearly Meeting of Friends.

In past years abortive attempts have been made to join the Yearly Meeting of Friends of New England (Five Years Meeting) and the New England Yearly Meeting of Friends (Wilburite-Conservative). It now seems that both the passage of time and the introduction of new elements have brought affairs to such a pass that the hundredth anniversary of the split which occurred in 1845 may be celebrated by a reunion.

The new elements are the five independent meetings located at Cambridge, Providence, Hartford, New Haven and Northampton. Composed of all types of Friends and of many new members, these meetings have helped to encourage the movement toward union which was already under way. At Hartford, Conn., in December 1941, representatives of all groups of Friends gathered, and on March 14, 1942, a large conference-meeting was held in Providence, R. I., to explore the whole matter of unity.

As a result of these two meetings a large committee of forty members was appointed to meet at Westerly, R. I., in October of last year. Some thirty members of this committee met and approved the general principles contained in a tentative formula for union drawn up by Lindley M. Binford, who was formerly clerk of the Yearly Meeting of Friends for New England. A committee of twelve members was continued to meet at Cambridge, Mass., for three days in November.

The continuation committee worked out a rather detailed set of recommendations which pave the way for one yearly meeting belonging to the Five Years Meeting, but in which the individual quarterly and monthly meetings may have some variations in matters of procedure. From the outset it was agreed that each monthly meeting should

have "complete freedom in the type of worship" it uses.

These recommendations were discussed and amended slightly at a splendid conference held at Lynn, Mass., on a wintry day this last February. In attendance were about one hundred Friends representing twenty-five monthly meetings.

The period of talking and conferring is about over. The various bodies concerned will take action on the recommendations before the year is out, and it is to be hoped that, at least by the year 1945, Friends in New England will be celebrating the end of one hundred years of separation.

FRIENDS RURAL WORK CAMP

Friends of Puget Sound Quarterly Meeting are cooperating with the Church of the Brethern in plans for a rural work camp for high school boys and girls. Occupying as much of summer vacation as possible, from about June 5th to August 25th, the camp will be held in Ellisforde on the Okanogan River in the state of Washington. About fifteen to twenty boys and girls will divide their time between raising food, carrying on a recreational program for small children, and doing the work necessary for the life of the camp. Some will work for local farmers and wages will be paid into the camp fund. There will be no fee, and like C. P. S. men, campers will donate their services and will receive an allowance of \$2.50 a month. Donald and Alura Dodd of University Friends Meeting, Seattle, will be directors. For information write to: Clement Bontrager, Tonasket, Washington.

BEATRICE SHIPLEY.

Seattle, Washington.

WANTED—THAT GOOD NEWS

The news section of THE AMERICAN FRIEND seems to be one of the most popular features. Some readers turn to it first. Is your local meeting being adequately reported? Send in a brief, crisp story telling of persons and events which you think would be of interest to Friends generally.

THE EDITOR.

Associate reverently, and as much as you can, with your loftiest thoughts.

THOREAU.

A total of 6,000 public, university and normal school libraries throughout the country co-operated in the first nationwide observance of Religious Book Week, which was held March 28 - April 3 under the auspices of the National Conference of Christians and Jews.



BOOK REVIEWS

Readers are urged to order all books through the Friends Book and Supply House, Richmond, Indiana



A CALL TO PEACE NOW (A MESSAGE TO THE SOCIETY OF FRIENDS)

DOROTHY HUTCHINSON

Peace Section, American Friends Service Committee, 1943.

Price 15c.

Dorothy Hutchinson quotes from the message of the All-American Friends Conference of April, 1942:

"This war with its unspeakable tragedy of suffering, hatred, fear and revenge should cease. We urgently ask Friends to do all in their power through education and consultation among our own members and with others, to work for a right and early ending of hostilities. We believe that ultimately only genuine negotiation and agreement . . . can lead to a durable peace."

Farther on in the message we read: "This emergency calls for a prophetic word." Dorothy Hutchinson's pamphlet is that prophetic word. It is the most penetrating and compelling modern Quaker thinking we have had up to now on war and peace. But she is too much alone. As she observes: "So far no sizable group of Friends have responded to this plea." Individuals, yes, but the times call for prophetic Quakerism from more than isolated individuals here and there. If only this inspired writing could cause the flickering light of the Society of Friends to blaze higher and with a steadiness that would light the land!

Whatever the confusions of the past and present may have been, the Society of Friends has a testimony against war, which has been growing increasingly social and responsible as it developed. It is part of Dorothy Hutchinson's penetration that she shows how divergent interpretations and appeals to contradictory authority arise from the fallacious belief that the testimony sprang full-fledged and static from the early Friends, instead of growing in depth and clarity from their first unclarity and uncertainty.

In this war we Quakers have, so far, good works, constantly frustrated by the fact of war itself; and protests against starvation as a weapon and against conscription, but propose no alternative to the continuance of war. There is an alternative. The choices open to the government are not simply between cowardly submission and a courageous fight to victory with all its

dangers to victors as well as vanquished. The third choice is that of peace-short-of-victory, peace by genuine negotiation. One cannot give the arguments without recapitulating the pamphlet; sufficient to say that the difficulties and objections are frankly faced and honestly and thoughtfully answered. How the conclusions can be evaded it is difficult to see.

We have been afraid of political power, afraid of mixing religion with politics for fear of losing or contaminating the religion. Dorothy Hutchinson believes that it is possible to keep "clear"—that beautiful Quaker word—while accepting results that are less than perfect. The argument for standing on the margin receives from her its most effective refutation. We cannot wait for all men to become religious pacifists; we must speak to their condition now and recognize at the same time that our condition is not different. We must prepare *ourselves* (italics the author's) to sacrifice for the good of all; we must address ourselves to our government in season and out; and not counting the cost in unpopularity and persecution, must address our fellow citizens. "Those who catch the vision of God's will for man and of the calamity which must result from his defiance of it, refrain from prophesying only at the peril of their souls."

—CATHERINE BRUNER.

HOW JESUS DEALT WITH MEN

BY RAYMOND CALKINS

Abingdon-Cokesbury Press, New York

Price \$1.75

In this book we have analyzed for us ten New Testament characters—men and women whose lives were changed by meeting and talking with Jesus. Through this "case study" approach we are introduced to Jesus' method and power for meeting human needs.

The author finds Jesus as the Great Physician possessed of four cardinal qualities—grace, power, sympathy and love. Emanating from love come two unique gifts. First, serenity—Jesus never seems hurried. Second, an intuitive sense by which he could at once discern each person's need.

The author finds modern psychology helpful in understanding the miracles of healing.

HERMAN NEWMAN.

GLEANINGS ON RURAL LIFE

Murvel Garner, on leave from the faculty of Earlham College, Director of the C. P. S. Camp at Beltsville, Maryland, suggests that rural Friends and others with substantial gardens may greatly help Civilian Public Service by sharing produce with the camps. The camp at Beltsville is under joint direction of Brethren, Friends and Men-nonites and Dr. Garner says he was amazed at the quality and quantity of gifts in kind which came from the Church of the Brethren congregations in Maryland. The Brethren Service Committee furnished cans and transportation. Planning began in the Spring, each local church group fixing on some product which could be best grown and processed in that community. One church would plant, tend and process tomatoes, another sweet corn, another sweet potatoes, another potatoes, etc. Monthly or Quarterly Meetings of Friends could well follow such a plan and the food produced would be appreciated by C. P. S.

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A woman Friend, a minister, writes in to urge that attention be called to the possibilities for village life for young and middle-aged women, widows with dependent children. She is working on an experimental demonstration program in her Pennsylvania village home, teaching spinning, weaving, baking and other home crafts. She points out that there will be many thousands of war widows, many of whom can make a better life for themselves and their children in small towns than would be possible either in cities or on farms. She says, "I have been a widow for many years and I know what a woman can do. A small garden, a cow, chickens plus a craft shop, a small bake shop or other such work can provide a good living and the basis for a good life. There is an opening in many towns of 4,000 or less for a small bakery specializing in home quality goods. It might well start in a kitchen."

* * * *

A Regional Conference on Rural Life is being planned at Wilmington College, June 17-18. Dr. Arthur E. Morgan, Yellow Springs, Ohio; Carl R. Hutchinson, Ohio Farm Bureau; Lynn Rohrbough, Delaware, Ohio, and Dr. Paul Maris, of the Department of Agriculture, are among the leaders planning to be present.

—STANLEY HAMILTON.

Executive Secretary, the Rural Life Association.

The wind and waves are always on the side of the ablest navigators.

QUAKERDOM AT LARGE

An event of primary significance was the orchestra concert given Friday, April 9, 1943, at the Metropolitan Opera House, New York, as a benefit performance to create a fund for the food and medical aid to be distributed by the American Friends Service Committee. The concert was the "Miracle Play," based on *St. Matthew's Passion Music*, by Bach, and was conceived by Leopold Stokowsky, Robert Edmond Jones and George Balanchine.

The orchestra was composed of selected players from the Columbia University Student Orchestra, the Juilliard School of Music, and the High School of Music and Art Orchestra. Leopold Stokowsky was director. The concert was preceded by an address by Clarence E. Pickett. The elaborate program included a brief description of the work of the American Friends Service Committee.

* * * *

Willard O. Trueblood will serve on the faculty again this year at the Summer Conference and Boulder School of Missions to be held June 20th to 26th at Boulder, Colorado. He writes that he is finding a wide field of service, both among Friends and in interdenominational work.

* * * *

Two Friends who have been prominent in Quaker activities for many years will be the speakers at the commencement exercises this year at Guilford College. Elbert Russell, Dean Emeritus of the School of Religion at Duke University, will give the baccalaureate sermon on May 30th; and Clarence E. Pickett, Executive Secretary of the American Friends Service Committee, will give the commencement address on May 31st.

* * * *

Guilford College has been chosen for one of the two international service seminars which are to be sponsored this summer by the American Friends Service Committee. Some thirty students from foreign countries and ten from the United States will take part in the seminar, which is designed to provide opportunities for persons of many different backgrounds to understand one another better and for the whole group to reach a better understanding of some of the problems relating to the creation of a lasting world peace. The group will live cooperatively on the Guilford campus and will work together in a gardening project, the products of which will be contributed to relief work.

A tea for the workers in refugee projects in New York City, in which Friends are interested, and for Hans Buchinger, was held at Friends Center on Tuesday, May 4th. Tea was served from five to six, after which Hans Buchinger, a young German Friend studying at Pendle Hill, reported on the World's Student Christian Federation at Vassar, which he has just attended; Eva Wiegelmesser, director of the Cooperative Residence Club, Par Danforth, head of the Service Committee's refugee office in New York, Roger Craven and Martha Balderston, who is director of Powell House, also spoke.

A Study Class on the New Testament and the Life of Jesus meets in the Library at Friends Center from seven to nine each Monday evening except the second in each month. On every Thursday evening, from 7:15 to 8:00, preceding the regular meeting for worship, Arthur Burke is leading a discussion group on Prayer and Meditation in Worship. All are welcome to both groups, as well as to the meeting for worship.

The next of the series of Recorded Concerts, sponsored by Friends Center, will take place in the Meetinghouse at 221 East 15th Street at 8:15 on Wednesday, May 12th. Works by Beethoven, Gluck and Bach will be played. The concerts are free, and all are invited.

NEWS OF OUR MEETINGS

"Do You Know Your Church?" has been the theme of a series of Sunday evening discussions led, during the past several weeks at Plainfield, Indiana, Friends church, by the pastor, Milo S. Hinckle. The services met with instant response in Plainfield Meeting, and the informality of the discussion, coupled with the timeliness of the subject, brought large groups to participate in the forums. The church as a whole was a general topic, and other subjects were distinctive features of the Friends church, and many points of discipline which are especially helpful in the relation of the home to the church. Nor was the individual overlooked—portions of the discipline directed to the individual also were stressed.

* * * *

During meeting for worship on Easter Sunday morning at First Friends, Richmond, Indiana, the choir presented Sir John Stainer's, "The Crucifixion," under the direction of Percy G. Robbins,

organist, with Hilda Woolley and Rudolph Drifmeyer soloists. Norval E. Webb, pastor, gave his interpretation of "The Message of Easter," and welcomed into active membership a group of young people.

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Maud Carter Smock has accepted the call to remain as pastor of the Watseka, Illinois, Friends Church for the coming year. The past year has been a very fruitful one, with a deeper experience of spirituality having been felt among the members.

The community, as well as the church, has been helped and benefited by the presence of the pastor and her husband.

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Jonesboro, Indiana, Friends church conducted pre-Easter services in observance of the last week of Christ on earth, under the leadership of our pastor, Bertha Day, with visiting Friends preaching three different evenings during the week. The meetings were well attended. On Good Friday there was a union service of the churches of our town. The merchants closed their places of business from 1:30 to 3:00 to attend the service.

There was a large attendance on Easter Sunday at morning worship at 10:30. Special musical numbers were given by the choir, also by the male quartet. A splendid sermon was given by the pastor, her subject being, "She Supposed." At the close of the service ten members were publicly received into the church, one by letter, five by request, two associate members, and two by birth.

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The Friends Meeting at Wilmington, Ohio, has, during the fiscal year, received a generous gift from the estate of Ora Hinshaw Murrell. This gift has made possible the recent purchase of new hymn books and, with the addition of contributions from organizations in the meeting, the laying of new hardwood floors in the large basement rooms.

Young Friends have been exceptionally active throughout the year, and on Sunday, April 18th, invited all the Young Friends of the Yearly Meeting to meet with them and hear the report of Mildred Hinshaw Raines on the Young Friends Fellowship conference recently held at William Penn College.

The annual Guest Meeting of the Women's Missionary Society was held in the home of the pastor and wife, Ward and Lena Applegate, with a large at-

tendance of both members and guests. This organization is having a very successful year of work under the leadership of Susanna Terrell.

At the Easter morning worship, the choir presented the sacred cantata, *Resurrection Morning*, the names of thirty-six persons who have become members of the Meeting during the year were read, and the pastor's preparation class of sixteen persons were introduced and each given a Bible by the Monthly Meeting.

* * * *

Easter was another glad day for Friends at Union Street Meeting in Kokomo, Indiana. At 7:00 o'clock a large group of young people gathered in the church basement to partake of the Easter breakfast, prepared and served by members of the Golden Rule Leaders Class. The Bible School orchestra, under the direction of Howard Wooldridge, presented special music for the occasion and Dean Gregory, of Russiaville, brought the message of the hour.

At the morning service for worship the choir, clothed in their new robes, rendered most impressively the Easter Cantata, "The Conquering Christ," under the direction of Mrs. Waldo Finley. Our beloved pastor, Murray C. Johnson, spoke on "The Meaning of Easter," after which a class of fifty-four new members was extended the hand of fellowship on behalf of the Meeting by Liliith M. Farlow, clerk of the Monthly Meeting, Henderson J. Hadley, clerk of the Meeting on Ministry and Oversight, and Clarence Bugher, Bible School superintendent.

A special Easter Love Offering was taken which amounted to \$2,500.00, to be applied on the church indebtedness.

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At a recent meeting of the Missionary Society of the Gonic, New Hampshire Meeting, it was suggested that the secretary report to Friends publications on the work done for the CPS camp at West Campton and for the American Friends Service Committee. A summary follows: For West Campton, 15 pr. pajamas, 18 sweaters, 1 pr. mittens, 1 helmet, 35 qts. string beans canned, quantities of apples, vegetables, eggs, and seeds, nearly 40 dozen home-made cookies, 1 sewing machine, books loaned, 1 box used clothing donated, a 40 pound box of clothing mended and returned, \$35 for heavy foot-wear, and \$15 for the camp fund for boys who need money to travel home when they have leave. Two large boxes of used clothing were sent to the American Friends Service Committee for their general work. In addition to these, a purse of \$11 and a sweater were given to a boy when he left for the CPS camp at Big Flats, New York.

On April 18th, a choir of twelve boys from the Glee Club at West Campton journeyed to Exeter (N.H.) to give a concert for Friends there, and on the return trip they stopped for supper and a concert at Gonic. The music, directed by Wm. Reese, was superb and the selection very worthwhile. Roger Treat, tenor, sang four solos, and the choir sang songs ranging in type from the five-part canon, "Dona nobis pacem" to the unison piece by Williams, "Let us now praise famous men," with which they closed. The performance was flawless throughout and the concert was well received by an enthusiastic audience. But much as we enjoyed the fine music, the privilege of meeting the boys themselves was an even greater treat, and Friends here deeply regret that a mere sixty-five miles has become a prohibitive distance these days.

* * * *

At Stafford, Kansas, pre-Easter services were held April 18-25, with the able assistance of Richard Newby, Des Moines, Iowa. Throughout the entire week his forceful messages were delivered under the evident anointing of the Holy Spirit. Outstanding among the results was the fact that all the children of intermediate age were definitely helped and were welcomed into active membership of the church on Easter morning. The attendance was good throughout the week. Many expressed their appreciation for his most helpful ministry. Personal evangelism was carried on in cooperation with the pastors, Samuel and Susie Shrauner, each afternoon. Visitations were made in the homes of shut-ins and others who were not being reached by the church services.

* * * *

At the Portland Meeting, Indiana, the month of October was devoted to special emphasis on Christian Education. The boys of the Sunday School meet with the pastor each week throughout the school year for Bible study, prayer and recreation. Copies of "Thoughts of God for Boys and Girls" for both the Christmas and Easter seasons have been furnished to all families with children for use in daily readings. Seven new subscriptions have been secured for THE AMERICAN FRIEND during the past several months. The women of the church are enjoying very much the monthly lessons on the Latin American Countries. A substantial amount for missions was received through the Thank Offering boxes recently. The pictures on Mexico, presented by Merle L. Davis, in the late autumn were greatly appreciated by our people as well as by Bluff Point Friends who were our guests for the evening.

The month of February was given over to the study of Stewardship, and the stewardship message on February 21st by Murray S. Kenworthy, executive secretary of Indiana Yearly Meeting, was especially well received. Our meeting is indeed grateful for the electrified bulletin board which was sponsored by the Young People's Class and placed in front of the church.

"Christian Family Week" will be observed the fore part of May. Portland Meeting is functioning on a sound financial basis. All indebtedness has been liquidated, Yearly Meeting and United Budget quotas are being paid regularly, the salary of the pastors, Theodore and Estella Foxworthy, has been increased twice within the last two years and is being paid each week, and there is a nice balance in the church treasury.

Special pre-Easter services were conducted from April 11th to 18th by John R. Walter, pastor at New London, Indiana, Western Yearly Meeting. His messages were strong, instructive and convincing and were deeply appreciated by all who attended. The singing, led by Mrs. Myrtle LeFavour, together with the faithful work of the pianist and choir, added much to the meetings. Good results of the services are being definitely realized.

* * * *

Farmington Quarterly Meeting met at Farmington, New York, Friday and Saturday, April 16th and 17th.

Friday evening the pastor, Leonard Hall, presented a film of still pictures, "What Shall I Do With Jesus?"

The theme of the meeting on Saturday was "Religious Education." Mary McWhirter, from the New York State Council of Churches, spoke especially to parents in the morning worship hour. She stressed importance of educating children to live in time of peace. She suggested ways to help them lead normal lives, spiritually, physically, and mentally by protecting them from fear, teaching them the difference between hatred of deed and hatred of race or individual, and by teaching them "Jesus' Way of Life." Her last plea was, "It is later than you think, but not too late!"

Mrs. McWhirter's afternoon message was a discussion on the importance, purpose, and planning of the Vacation School. She gave suggestions for programs and materials for a successful school.

Farmington Monthly Meeting has become interested in a young Japanese-American student, Lois Asawa. A correspondence began between Lois and the pastor's wife after a Christmas box had been sent to the Relocation Center

in McGehee, Arkansas. Lois is a member of the Whittier Friends.

A letter of Lois Asawa's life here and her study in Japan was read in the business session Saturday afternoon. Such interest was aroused that the different meetings asked if they might have a copy of the letter to present in their local churches. As a result, the Quarterly Meeting decided to help finance tuition for Lois at William Penn College.

* * * *

Marion, Indiana, First Friends Meeting made a special observance of the Easter season. During the preceding week, meetings were held Thursday and Friday evenings. The young people planned a sunrise prayer service Easter day. A group of new members, and those promoted from associate to active membership, were given a public welcome. The choir presented a beautiful cantata, "Olivet," on Palm Sunday evening.

Among the recent speaking engagements of the pastor, James R. Furbay, were the Good Friday assembly at the High School, a regular service at the local Jewish synagogue, Sinai Temple, and the bacalaureate service at Whites' Institute, Wabash.

AMONG OUR CONTRIBUTORS

RUFUS M. JONES—Haverford, Pennsylvania, ecumenical Quaker leader, widely known.

ALVIN T. COATE—Indianapolis, Indiana, Chairman of the Business Council of the Publication Board.

LILLIAN WHITE SHEPARD—Richmond, Indiana, Editor of Bible School publications, and Secretary of the Board on Christian Education.

WILLARD O. TRUEBLOOD—Former pastor and Field Representative of the Five Years Meeting; lives at La Habra, California.

PERCY M. THOMAS—Man of many services at the Central Offices, Richmond; is acting Secretary of the Executive Committee of the Five Years Meeting.

RAYMOND E. MENDENHALL—Instructor at Southwestern College, Georgetown, Texas, and Chairman of the Five Years Meeting Board on Public Morals. He resides at Tehuacana, Texas.

ELLEN DAVIS—Richmond, Indiana, Educational Secretary of the Board on Missions.

A. WILLARD JONES—Under appointment as Principal of Friends Boys' School, Ramallah, Palestine.

JAMES R. FURBAY—Marion, Indiana, acting Editor of The American Friend, pastor of First Friends Meeting, Marion, and Chairman of the Adult Work Department of the Board on Christian Education.

TOWARD FELLOWSHIP IN MEDITATION

Conducted by Herman Newman

LIVING CONCERNS

(From Yearly Meeting Epistles)

How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things.

—ROMANS 10:15.

* * * *

By means of an extensive epistolary correspondence, beginning from the earliest organization of the Society in America, the Friends . . . kept in constant rapport with each other.

—RUFUS M. JONES.

* * * *

These official letters . . . served as symbols of the inward unity of the loosely organized Society and promoted its community feeling.

—ELBERT RUSSELL.

* * * *

It is well for us to remember in this hour of world crisis that it is still God's world we live in, and that, underlying its structure, impregnating its fabric, directing its purpose, is that invincible, unquenchable power that flows from Him.—CANADA AND GENESEE YEARLY MEETINGS.

* * * *

God is always redeeming His world in ways that we often do not recognize and out of the very depth of the misery of our time there will come a reawakening of His love in the hearts of millions of His prodigal children,—a new spring-time to the weary earth.

PHILADELPHIA Y. M. (ARCH STREET)

* * * *

God has not forgotten His people. In the bonds of suffering He is fashioning a new unity of the Spirit reaching to the ends of the earth.

PHILADELPHIA Y. M. (ARCH STREET)

* * * *

We are witnessing a world revolution—and the end of an era in world history. The political imperialism and economic domination of the white race over the colored races is coming to an end . . . Human brotherhood is universal, and denies the limits of sex, class, race or nation.—PACIFIC COAST ASSOCIATION OF FRIENDS.

* * * *

The problems of the day are world problems and in ever-increasing numbers Christian people are thinking, beyond the boundaries of race, color or creed, in terms of a single humanity.—CANADA AND GENESEE YEARLY MEETINGS.

We look toward the future knowing that the reconstruction of the world community on a saner, happier basis must be our abiding interest.

—JAMAICA Y. M.

* * * *

This has been the way of the Friends in the past, to work slowly and patiently with wisdom, tact, perseverance and tolerance, for a future in which a realization of our ideals can be neither sweeping nor sudden.

—INDIANA Y. M.

* * * *

In this present world of chaos we realize that to live and let live is no longer adequate. We are to be builders of a new world. We must go a step farther and help others to live.

—NEBRASKA Y. M. - YOUNG FRIENDS.

* * * *

Our spiritual growth with its mystery, its marvel, and its wonder comes from this combination of inner guidance and work . . . We, and many thousands with us, are pioneers today . . . in exploring the inner kingdom of the spirit.—NEW YORK Y. M. (GENERAL CONFERENCE)

* * * *

As these forboding days grow more dark and the period of darkness stretches into the future let us have faith in this—that light may still be preserved by small groups of Christian people who continue to realize, by individual and group experience, the guidance and support of that Light which never goes out.—NEW ENGLAND Y. M. (CONSERVATIVE)

* * * *

We hope that a democratic peace accomplished through the instrument of world government, will afford to all nations the means of dwelling in safety within their own boundaries . . . To bring this about, we are convinced that all peoples of the world must abandon the way of violence.—NEW YORK Y. M. (GENERAL CONFERENCE).

* * * *

O God
Spare us no pain,
Lighten no load,
For we would share in thine anguish
for men.

We shall yet build a world
Safe for the dreams of motherhood,
Safe for the hopes of childhood,
With thy help, O Lord, our God.

—BERNARD C. CLAUSEN.

Let us hope the nations are learning to appreciate the practical utility and power of the simple Gospel of love and service as a national policy. We will do a lot of very stupid blundering before we improve on the practical policies taught by the Carpenter of Nazareth.

BIRTHS

ALLEN—To Edward and Edith Leach Allen, of Corona del Mar, California, on February 24, 1943, a daughter, Sandra Lee.

SEIFFERT — To Edward and Naomi Wright Seiffert, Detroit, Michigan, April 2, 1943, a son, Loren Edward.

STEELMAN — To William and Keith Cole Steelman at Whittier, California, a daughter, Stephanie, on March 13, 1943.

TATUM — To Lyle and Elizabeth Tatum, a daughter, Susan Elizabeth, at Fort Dodge, Iowa.

DEATHS

BARKER—Alice Caywood Barker, member of Plainfield, Indiana, Monthly Meeting, at her home in Plainfield on March 7, 1943. She was born at Avon, the daughter of Ellsworth and Bithia Ross Caywood, and was married in 1889 to Charles E. Barker who died in 1934. She was active in church work, faithful in all things which were helpful to the church. Funeral services were conducted by Rev. Milo Hinckle, pastor of the Plainfield Friends Church. Survivors are two sons, Maurice of Plainfield, and Arthur of Fayette, Idaho; and three daughters, Mrs. Mary Barker Frances of Clearwater, Fla., Edith Barker of Grand Rapids, Mich., and Clarice Barker of New Brunswick, N. J. A brother and sister and four grandchildren also survive.

BOWERMAN — Hiram Bowerman on April 4, 1943, at the home of a daughter, Laura Miller, of Puente, California. Until illness overtook him he was busy in Christian work, having organized two Sunday Schools under the American Sunday School Union. He is survived by another daughter, Mary E. Bourne of Roseburg, Oregon, and a son, Dr. Harold H. Bowerman of St. Louis, Missouri. Funeral services were conducted in Whittier on April 7th, by his pastor, Harold Walker, assisted by William McKee, of El Monte.

COFFIN—Olive Hadley Coffin passed away in Whittier, California, April 20, at the age of 75 years. She was born at Sugar Plain, near Thorntown, Indiana, the daughter of Milton and Sarah Jane Hadley. She leaves two sisters, Elma R. Dixon of Newton, Iowa, and Bertha H. Andrews of Evanston, Ill. Married in 1917 to Thomas E. Coffin of Oskaloosa, Iowa, she is also survived by her three step-sons: J. Herschel Coffin of Whittier, Merril M. Coffin of Ramona, Calif., and Theron E. Coffin of East Orange, N. J.

FRANKLIN — Jane Gabbert Franklin, daughter of Michael and Mary Gabbert, at the home of her step-daughter at Rippey, Iowa, March 18, 1943, at the age of 88 years. Funeral services were held at the Friends Church at Earlham, Iowa, of which meeting she was a member, conducted by the pastor, Walter H. Wilson.

GABBERT—David L. Gabbert, son of Michael and Mary Gabbert, at his home in Earlham, Iowa, on February 28, 1943, aged 80 years. Funeral services were conducted by Willis Craven.

HARRELL — Ella Gardner Harrell in Minneapolis, Minnesota, April 13, 1943, aged 68. Mrs. Harrell was born in London, England, and came to this country when grown. Here she married Albert Edward Harrell, and became the mother

of three children, of whom Pearl Flegel and Albert Harrell, Jr., survive her. The Harrell family joined Friends in Minneapolis. She deeply mourned the death of her daughter Dorothy and looked forward to a joyous reunion.

HASKINS—John Haskins, son of Moses and Mary Edwards Haskins, at his home in Earlham, Iowa. He was born at Pleasant Plain, Iowa, January 10, 1857, and passed away April 2, 1943, at the age of 86 years. He and his wife, Edith Cook Haskins, celebrated their golden wedding anniversary last November. He is survived by his wife, four sons, and one daughter. Funeral services were conducted by the pastor, Walter H. Wilson.

HUTCHINSON—Edna Banks Hutchinson, wife of George R. Hutchinson, was born in Newton, Mass., December 7, 1901, and died in Portland, Maine, February 28, 1943. She was gifted and trained in music, and was widely active in music circles. She took an active part in Service Committee work. Funeral services were held at the Friends Church in Portland, March 4, 1943.

KAUFMAN—A memorial service was conducted by our pastor, Harold Walker for Addison Kaufman who passed away February 25th at the home of his daughter, Lola Haworth, near East Whittier, California. Burial was at Newburg, Oregon, his former home.

MILLS—John Votaw Mills, Jr., the son of John D. and Della Votaw Mills, born at Eudora, Kansas, April 22, 1914, passed away at Pasadena, California, April 17, 1943, the result of a tragic accident at the San Dimas C. P. S. camp in which he was fatally burned.

He was a graduate of Friends University and a member of University Monthly Meeting, Wichita, Kansas. Funeral services were held at University Meeting, Saturday, April 24, with Robert Cope of Wichita and Lela Gordon of Cherokee, Oklahoma, as ministers in charge.

As a child he lived at Central City, Nebraska, and Des Moines, Iowa, where his father was in pastoral work. Later the family moved to Newburg, Oregon, where the father was acting president of Pacific College. The family have been living at Wichita since 1921, where the father has been a member of the Friends University faculty.

Surviving, in addition to the father and mother, are three sisters: Mrs. Howard Rouland, Mrs. Waldo Toevs, and Mary Catherine Mills.

OPPORTUNITY is waiting for you at FRIENDSVILLE ACADEMY. A Principal and teachers wanted for Grades and High School, also Supervisor or Matron for Boys. Give qualifications and recommendations in first letter. Write, Registrar, Box No. 7, Friendsville, Tennessee.

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One copy of the November 25, 1937 number of THE AMERICAN FRIEND is needed to complete a file covering a fifteen year period, for the Yale University Library.

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On Saturday, June 5th, Secretary of State Cordell Hull will open a new series of Inter-American University radio discussions on the peace to come. Other noted leaders will participate. Titled, "For This We Fight," the series will be heard exclusively over NBC and its affiliated stations on Saturdays 7:00-7:30 p. m. (E. W. T.), for a period of twenty-six weeks. Friends will be interested in following these discussions.

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SUNDAY SCHOOL LESSON

(Continued from page 190)

people in trouble, everybody ought to be in trouble.

To Peter the devil was walking about as a roaring lion. He has grown modern. Nowadays he isn't so easy to recognize. Generally he is neatly dressed, has a fresh haircut, looks as if he had just stepped out of the bath and seems to be a "good fellow." But he still destroys all whom he may. Usually he says, "Oh, come on; the rest of us are going," or words to that effect. Our hesitation to follow is the chief warning.

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LOCAL MEETING DIRECTORY

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock. Evening service, 7:45. Gorman Y. Doubleday, minister. Phone Thornwall 5370.

BROOKLYN, NEW YORK

Lafayette Avenue Meeting: Cor. Lafayette and Washington Avenues. Take Crosstown Independent Subway Train "GG" from Hoyt-Schermerhorn Station, downtown Brooklyn to Clinton-Washington Station. Meeting School, 10:00 a. m.; Divine Worship, 11:00 a. m.; Mid-Week Meeting, Thursday, 7:30 p. m. Robert M. Jones, Minister. Phone MAin 2-8627.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 111th Street. Halsted streetcar—"11th Sacramento" get off at Longwood Drive. Russell E. Rees, Minister, 2208 West 111th Street. Phone Cedarcrest 2715.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; Meeting for Worship, eleven. Anne Willis, 1566 Oak Ave., Evanston, Illinois.

57th Street Meeting, 1174 East 57th Street, John Woolman Hall. Meeting for worship, 10:45; Religious Forum 11:30 a. m. E. Howard Marshall, 7131 S. Eberhart Avenue, Chicago. Phone Radcliffe, 1135. Alice B. Flitcraft, 513 Keystone Avenue, River Forest, Ill. Phone Forest 2824.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a. m. Burton S. W. Hill, 2803 Bellevue Ave., Cincinnati, Ohio.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St., Worship 11 a. m., Church School 9:45 a. m., Norman E. Young, Minister, 4146 Irving St. Tel. Gr. 4741.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible

School, 10 a. m., Meeting for Worship, 11 a. m. Send names and addresses of people coming to Detroit to Dr. Bruce Douglas, 18066 Warrington Drive, Detroit, Michigan.

Friends Meeting, unprogrammed, at 11:00, each First Day, in Highland Park Y.W.C.A., Woodward at Winona. Visitors Phone Drexel 4801.

INDIANAPOLIS, INDIANA

First Friends Church, 13th at Alabama Street. Church School, 9:30 a. m. Meeting for Worship, 10:45 a. m. Herbert Huffman, Minister. Riley 5224, Office Telephone.

LYNN, MASSACHUSETTS

Lynn Monthly Meeting, Silsbee and Friend Streets, near bus terminals and railway station. Only fourteen miles east of Boston. Meeting for worship 10:30 a. m., Bible school 12:00 m. Mid-week meeting Wednesday, 7:45 p. m. Arthur Santmier minister, 14 Berkshire Street, Swampscott, Mass. Lynn 5-2528.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th Street. Bible School at 10 a. m. Meeting for Worship at 11 a. m.

NEW YORK, N. Y.

The United Meetings for Worship of Twentieth Street and Fifteenth Street Meetings will be held at the Friends Meeting House, 144 East 20th Street, New York, N.Y., from May through September, Sunday at 11:00 a. m. Visitors welcome.

ROSEVILLE, CALIFORNIA

Citrus Heights Friends Church, Old Auburn Blvd., one-fourth mile off Highway 99 E between Sacramento and Roseville. Morning Sunday School at 10:00, Worship at 11:00. Evening

Service, 7:30. T. Eugene Coffin, Minister. Phone Roseville, 356-F-11.

SEATTLE, WASHINGTON

Friends Memorial Meeting, 23rd and East Spruce. Bible School, 10:00. Meeting for Worship, 11:00. Edward Wagenknecht, Minister. Phone Ev. 0649.

University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 7450. Religious discussion, 10:00 a. m. Meeting for Worship, 11:00 a. m.

ST. PETERSBURG, FLORIDA

St. Petersburg, Florida, Friends Meeting. First Day, 11 a.m.; 130 Nineteenth Ave., S.E.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W.; Bible School, 9:45 a. m., Meeting for Worship, 11 a. m. Visitors welcome.

Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11 o'clock. First-day school at 9:45. Friends and others interested are cordially invited.

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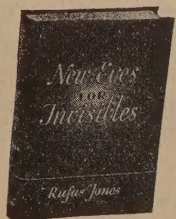
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